

A Discourse delivered in Christ Church,
Gallipolis, at the funeral of Exos
Frost, late a member of the 18th Ohio
Battery.

"And one of the elders answered and said
unto me, What are these which are kneed
in white robes? and whence came they?"
And he said unto him, Sir, those knowest—
And he said unto me, These are they which
came out of great tribulation, and have washed
their robes, and made them white in the
blood of the Lamb."—Rev. 7: 13, 14.

"To everything there is a reason, and a
time to utter purpose under Heaven." Such
is the essence of the "wise man," and it is
followed by no less than twenty-eight
illustrations of its truthfulness as seen in the
nature, the practice, and the purposes of
life. And all these of various illustrations are
"a time of war, and a time of peace."

Many additions might be made to these,
yet, the number might be increased "ad in-
finitum," and we might be allowed to give
expression to some of the yet unnamed in the
exhaustless list—and observe—there is a
time to utter mysterious prophecies, and a
time when they shall be unraveled and ex-
plained.

It is for this reason we have selected our
text for this occasion, out of the book of Re-
velations; that book of symbols and mysteries,
which has been found to be so difficult of ex-
planation, which no one has yet found the
key that will open it, and which no one has
built a theory upon that will harmonize all its
apparent discrepancies, and which remains
the most impenetrable enigmas of the New
Testament age.

The only justification we urge for over-
stepping the bounds of custom and usage in
this matter, is the theme of our discourse—
The Volunteer Soldier of the Union Army—
which gives to our meditations a character
and position so new and so special, that they
could not be found in any place, or at any
period in the world's history, but in the
United States of America, and toward the
close of the nineteenth century of the Chris-
tian Era; in the midst of transpiring events
the world never saw until now—and in which
no nation ever participated but this—while
all the world is looking on with anxiety, con-
stantation and fear.

The strange visions which were furnished
to the persecuted and banished Apostle on
the Island of Patmos, were represented to
him as revealing or making known, things
that must shortly come to pass.

The following is the title of the book, and
the way in which it was introduced to the
world.

"The Revelation of Jesus Christ, which
God gave unto him to show his servants
things that must shortly come to pass; and he
sent and signified it by his angel unto his
servant John: who bare record of the world
of God, and the testimony of Jesus, and of all
things that he saw."

These visions of John were similar in their
character to those of Ezekiel and Daniel, and
had reference to things which were near at
hand, and to things which were remote—
Some of the events were to transpire im-
mediately; that is, within the limits of the
generation then living; others were to be the
characteristics of coming dispensations which
would not take place until many generations
and ages had passed away.

Some of these visions bore directly upon
the old dispensation which was worn out and
ready to die, and was about to close amid
unheard of commotions ecclesiastical and political,
involving the destruction of Jewish
church and nation, as they existed in distinct
organized forms. In all these things there is
to be found a perfect harmony of sentiment
and phraseology with the prophecies of the
Old Testament.

But the prophecies contained in this vision,
refer to seasons, and times, and peoples, and
dispensations, extending far into the future of
the world's career, characterizing the strug-
gles and conflicts which should be maintained
in all ages, between truth, and error, knowl-
edge, and ignorance, liberty and despotism;
represented on the one side by "Michael and
his Angels," and on the other side by the
"Dragon and his agents, or emissaries."

In the prophecies of the Old Testament, a
new Israel is foreshadowed; a new Zion; a new
Jerusalem; implying as the thoughtful stu-
dent of prophecy is taught to understand it;
that God had then a particular locality of the
globe, selected and set apart for the home of a
new people chosen to occupy it, who should be
the recipients of privileges more valuable
and glorious than any that ancient Israel pos-
sessed; within the limits of which, a nation
should be formed—not from the descendants of
one family—but all kindreds, tongues, and
nations, should be gathered there; inquirers
for God, seekers after truth, pilgrims from tyr-
anny, oppression, and persecution, in quest
of a home under the protecting Egis of lib-
erty and religion.

In this promised land of the future, a na-
tion was to be born in a day.

The new Jerusalem was to come down out
of Heaven into it, like a bride arrayed for her
husband, complete and perfect.

This land of promise was to be the site on
which a new Government should be instituted,
which should swallow up all the other
Kingdoms and Governments of earth, dispens-
ing to all people the blessings of peace and
knowledge, truth and righteousness, justice
and liberty.

Every intimation is given that all the ar-
rangements respecting the matter were then
completed.

The Temple and City were measured; their
boundaries North and South, East and West,
duly set; the inhabitants were numbered; the
strength of the City estimated, and the founda-
tions of the Kingdom established for ever
more.

Gallipolis Journal.

"EQUAL AND EXACT JUSTICE TO ALL MEN, OF WHATEVER STATE OR PERSUASION, RELIGIOUS OR POLITICAL."

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Number 14.

We, of the nineteenth century, who can
scan the history of the powers and Govern-
ments of earth, during the period of a thou-
sand years of the past, feel that we have just
grounds for conjecture as to the application of
this particular class of prophecies as found in
the Old Testament, and in the vision of the
Apocalypse.

By comparing the events of our history as
a nation, from the first settlement of New
England by the Puritans, from the old home
up to the present day—with certain of the
prophecies of the Bible—we have already cited,
we think we have a right to the conclusion—
that the portion of this western continent oc-
cupied by the United States, is the promised
land of the future, as designated by ancient
prophecy; that the American people, native
and adopted, or naturalized, are the modern
Israel, that the nation was born in a day as
foretold by the signs of ancient times to the
son of July, 1776, when the "Declaration of
Independence" was adopted, signed, and pro-
claimed to all the world by the Congress as-
sembled, and in defense of which, each mem-
ber of that Congress pledged his life, his
property, and his sacred honor. It was then
that the New Jerusalem came down from
Heaven, showing the Government of the
United States to be a God-given institution,
according to the essential principles of which,
the powers of earth and hell combined shall never
prevail.

The most perfect Government on earth,
framed after the model of the ancient Hebrew
Commonwealth, which was God-given also,
devised in Heaven; and when it had served
its purpose on earth, it was taken away until
by the law of progression, a people should be
sufficiently advanced to know how to appre-
ciate it, and use it, and make it a blessing to
all people throughout all time.

We need not refer you to the successful
struggles of the revolutionary fathers, result-
ing through the blessing of God, in the
acknowledgment of their Independence by the
Government of Great Britain.

We need not refer you to the unparalleled
growth and prosperity of the nation from the
time of the adoption of the Constitution by the
people, until the close of the year 1860—
You are all familiar with those matters.

With the increase of power, numbers, and
wealth, we increased in corruption; and
wrong multiplied among us until we forgot
the Lord who formed our nation for us, and
gave us favor in the eyes of other nations.

And many among us were like Nebuchad-
nezzar of old, so dazzled and bewildered by
the prosperity which had settled around them,
as to think that they had built this great na-
tion by the might of their power, and for the
honor of their majesty, and that therefore they
could destroy it, and build upon its ruins an-
other nation, which for greatness, wealth, and
power, should not be surpassed in all the
world.

All this is presented in the prophecy to
which we have already referred, but which
very few of the students of prophecy have
been led to apply to this nation and its af-
fairs. The application has always been made
to the outward form of the Church as the
parties in conflict and desecration; the Roman
Catholic and Protestant powers in all parts of
the world. And all this is partly true, but
true only in part; for the Protestant Church
was the first representation of liberty as a
principle.

And the Roman Catholic power, whether
in the ecclesiastical or secular form, symbol-
ized by the dragon, was the representative of
despotism in every form.

But in the prophecies of Daniel and John,
the conflict is to be between the governments
of earth.

Thus, Daniel declares the great government
or power, which is the representative of lib-
erty, and its safeguard and protection under
the figure of a stone rejected by the builders—
John, as a city coming down from Heaven—
But the stone was hewn without hands; that
is with human hands or labor.

The government of the first settlements of
America was of this kind.

It proceeded from Britain without the aid
of Britain. It made its own laws, and estab-
lished itself in a wilderness. The colonies
grew when the parent country neglected them.

They were oppressed when it undertook
their care.

They established their independence by
the aid of prayer and thanksgiving to God, for
victory.

They formed their constitution by its aid,
and by the earnest supplications of devout,
sincerely pious men.

Thus, in the United States, was the grand
government established which shall make
liberty universal, and truth and righteousness
as wide-spread as the earth.

In the prophecies of the Apocalypse, there
is no regular connection, or succession of
events. There seems in this arrangement, as
well as in other matters connected with the
great subject, a full illustration of the phrase
uttered by the Savior—"The first shall be last,
and the last shall be first." And this is so
in the order of events detailed in the Book.

Thus we find the "beast"—the "dragon"—
the symbol of despotism in the old world as
we before remarked, in the form of ecclesi-
astical and secular—but when applied to this
country—the symbol of the slave power,
which is one and the same from the earliest
ages until now. But this is the last, and cul-
minating phase of tyranny, claiming posses-
sion of the bodies and souls of men and
women; their property, their labor, and every
thing they have.

Centuries ago, this beast, this dragon,
united all the powers of Europe, to assail
liberty, as it existed in the Protestant Church,
and in Constitutional Government in Great
Britain.

And the great red dragon with seven heads,
and ten horns, and seven crowns upon his
heads, which stood before the women ready
to devour the child as soon as it was born—
The woman is here, the symbol of Anglo
Saxon race, which constituted the British
power.

The child of the woman, is liberty, born of
the Anglo Saxon race, and which God took
to himself, until mankind should be prepared
to receive it and appreciate it.

"The woman did into the wilderness."—
The power of Britain has been gradually
transmitted to the United States.

The intellect, the skill, the industry of
the Anglo Saxon, the source of the power and
glory of Britain have been transplanted into
the soil of this great western contin-
ent.

In the next chapter, the 13th, there is a
reference to the same thing in a new position.

"And I stood upon the sand of the sea, and
I saw a beast rise up out of the sea, having
seven heads and ten horns, and upon his
horns ten crowns, and upon his heads the
name of blasphemy."

Further, and there was given unto him a
mouth speaking great things, and blas-
phemies; and power was given unto him to
continue forty and two months.

And he opened his mouth in blasphemy
against God, to blaspheme his name, and his
tabernacle, and them that dwell in Heaven.

And it was given him to make war with the
Saints, and to overcome them; and power
was given him over all kindreds, and tongues,
and nations.

Then the end of this beast is foretold—
"If any man have an ear, let him hear."

He that leadeth into captivity, shall go
into captivity; he that killeth with the sword,
must be killed with the sword. Here is
the patience and faith of the Saints."

In this vision, whether intended or not, we
have a striking representation of the Great
Slave Power of the Southern Confederacy,
in its attitude of rebellion against the Govern-
ment and people of the United States.

The beast has seven heads; corresponding
with the seven cotton States—with whom,
the great rebellion originated; and who arranged,
planned, and first carried into execution, the
aggression against the Federal Government.

The ten horns represent the military power
organized in the ten States engaged in the re-
bellion.

And upon the horns, ten crowns represent-
ing the sovereignty of the States over that
of the Federal Government. Each of the
States in war, and in rebellion, claiming in-
dependent sovereignty contrary to the pro-
visions of the Constitution of the United
States.

And the dragon—the symbol of tyranny
and despotism, in every form in which they
have been manifested in every age, and every
country—culminating in the worst form it is
possible for the evil to take—Southern Slave-
ry—gave the beast his power, and his seat,
and great authority.

"And he opened his mouth in blasphemy
against God, to blaspheme his name, and his
tabernacle, and them that dwell in Heaven."

What a correct description is this of the
conduct of the Southern traitors, who vaun-
tingly announce the formation of a new Gov-
ernment, the corner stone of which is slavery,
trampling under foot that motto of Christian
civilization—"Liberty—Equality—Frater-
nity," and substituting therefor, this motto
of an infernal barbarism, "Slavery, Subordi-
nation, and Government."

And insulting the whole civilized world by
claiming that God, and angels, truth, liberty
and justice, are on their side and by invoking
God's blessing upon their ungodly deeds; and
by appointing days of thanksgiving,
when they have been successful in accom-
plishing works of a specially infernal and
devilish character!

This is the "blasphemy" which the rebel
Confederacy is sending up before high
Heaven, and in the face of the Universe con-
tinually!

We hope the rest of the vision may be as
true in its fulfillment as this; especially
that part of it which says—"and power was
given unto him to continue forty and two
months"—three years and a half—and we
hope from the present aspect of things, that
that period will see the complete overthrow of
the beast, and his destruction forever more.

Such is the great power prepared and or-
ganized by leaders who have been connected
with the movement for more than thirty years,
who aim in the destruction of liberty, as it
exists, in an organized form in the govern-
ment of the United States.

I need not on this occasion, dwell on the
circumstances of the nation at the time the
great rebellion showed itself. How unex-
pected it was to the loyal people of the North;
how completely unprepared the government
was for resistance; how dreadful the consterna-
tion produced by the report of the first shot
fired on Fort Sumter, and how when the
President issued his proclamation, calling for
seventy-five thousand men, the hearts of the
people were fired with zeal and fervor in the
cause—patriotism triumphed, and the
demand was supplied at once.

Then came the Bull Run defeat. After
this, more than six hundred thousand brave
men came voluntarily to offer their lives for
their country, for liberty, truth and justice, to
preserve inviolate, this heritage of God to all
future ages and generations.

The volunteer soldier of the United States,
forms the greatest character of the nineteenth
century, and of the whole christian era; and
such an uprising of might and majesty; of
courage, intelligence, and valor; of patriotism
and self-sacrifice; the world never saw.

The sun never shone upon such a host of worthies
as ever gathered together in that great army,
marching to the contest with the forces which
despotism had raised up, and armed and

equipped to destroy liberty and justice from
the earth.

There is no cause so holy as that which the
Union soldier has espoused.

The cause of God, of humanity, of truth,
of righteousness, of justice, of liberty.

The cause of the oppressed, of the lowly,
of the weak, of the poor, of the slave.

The cause of Christ, because it will result
in the establishment of the Kingdom of Christ
in outward form.

The cause of all the conditions of God's
angels, who are not merely interested specu-
lators, they have a part of their own to perform
in the great drama, and right faithfully will it
be done.

It is the cause of the patriarchs, prophets,
and apostles, and all the good God, and
man, and of all who have been brought
to love these things since they entered the
spirit world.

So much for the cause for which the volun-
teer Union Soldier has left the comforts, joys
and endowments of his home and his loved
ones there, to encounter the perils of the bat-
tle-field amid slaughter, blood and death, or
to contend with disease in the camps and hospi-
tals, of his own government, or in the
prisons of the enemy; to preserve from destruc-
tion the government he loves.

And, O! the thousands of dear ones, who
have found their last resting place among
strangers!

Who gave out their last breath when neither
mother, nor wife, nor sister, nor daughter, was
near, to moisten the parched lips, or cool the
fevered brow, or receive the last kiss of the
departing hero!

And O! what a history the last two years
have made! Enough of exciting interest to
last the world a thousand years!

This is the land of martyrs, and saints, of
patriots and heroes, who shall live in history
for unnumbered ages. And to think that we
live in the time when all these things were
produced!

We think the words of the text refer ex-
actly to such characters as our Volunteer
soldiers furnish, who have given themselves
up to toil and conflict, to suffering and death,
for God, their country, and truth. And that
the whole connection in the different visions
recorded, forms the representation of the same
event, but in different stages of its progress.

Thus, the parties mentioned in the 9th, 10th
and 11th verses of the preceding chapter,
are doubtless the same as those mentioned in
the text: "And when he had opened the
fifth seal, I saw under the altar the souls of
them that were slain for the word of God, and
for the testimony which they held."

And they cried with a loud voice saying—
"How long, O Lord, how long and true, dost thou
not judge and avenge our blood on them that
kill us?"

And white robes were given unto every one
of them, and it was said unto them, that they
should rest for a little season until their fel-
low servants also, and their brethren that
should be killed as they were, should be ful-
filled.

And the next seal represents the commence-
ment of the conflict which should result in
the terrible retribution and overthrow of the
enemies of the Lamb, in which special refer-
ence is made to the uprising of the people,
and the proportion which each tribe or state
should furnish for the great attack, which
would result in great, and decisive, and
glorious victory.

Then comes the text: "What are these
which are arrayed in white robes? and whence
came they?"

And the answer: "These are they which
came out of great tribulation, and have washed
their robes, and made them white in the blood
of the Lamb."

All the virtue, and all the praise of the
highest acts of goodness which men can per-
form, are comprised in the willing devotion of
themselves to their country's good, in the
sacrifice of self, and all the dearest interests
of self, upon the altar of patriotism.

The Divine Master Himself said—"Greater
love hath no man than this, that a man lay
down his life for his friends."

The Volunteer soldier of the United States,
who gives his life for his country, whether in
the field or conflict, by the arms of the foe,
or smitten by disease, in the hospital, or in
the prison of the enemy, gives all that he
possesses to God and his country; and the
mercy of God accepts the gift in the spirit is
which it is presented. And however imper-
fect the individual may be, and however de-
ficient in other respects—the free voluntary
sacrifice of himself for the good of others, ab-
sorbs and swallows up all the defects of his
whole life—washes away every stain upon the
tablet of the spirit, and when he enters the
spirit life, he takes his place among the mar-
tyrs and heroes who have done all that God
required of them, for the redemption and well
being of others.

And God, in whose service they labored and
died, will not permit them to go unrewarded.
Men may forget them while enjoying the very
blessings their lives have purchased, but He
cannot forget. Whether the language is to be
taken in a literal or a figurative sense, the
great truth conveyed in it, and by it, is, that
no one can render a service to his country,
in a disinterested, and self-sacrificing spirit, but
he will receive therefore a corresponding re-
ward. But those who suffer and die for others
because; by the act they exhibit the highest
virtue which an earthly character can produce,
are the subjects of a special provision, which
raises them to an elevated position in the path
of progress, leading to the throne of God.

Take the language as it is to the end of the
chapter, beginning with verse 9th—"After
this, I beheld and lo a great multitude which
no man can number, of all nations, and kin-
dred, and people, and tongues, stood before
the throne, and before the Lamb, clothed in
white robes and palms in their hands, and
cried with a loud voice, saying, salvation to

our God, which sitteth upon the throne and
unto the Lamb.

And all the Angels stood around about the
throne, and about the elders and the four beasts
and fell before the throne on their faces, and
worshipped God.

Saying, amen; blessing and glory and wis-
dom, and honor, and power, and might, be
unto our God, forever and ever. Amen."

When this great rebellion is subdued, and
peace restored, and liberty and Union, be here-
after one and inseparable in this great nation,
exclamations of praise will ascend to God
from myriads of tongues, even as this vision
represents. "And one of the elders answered,
saying unto me, which are these which are
arrayed in white robes? and whence came they?"

This inquiry was not made for information,
but for the purpose of directing the attention
to a matter most interesting to him, and
to all human beings. It was to instruct.
Notice where you can find your board-
ing and us, as to the condition, in the spirit
world, of the thousands of our patriot soldiers,
who sacrificed their lives in the great conflict
which should result in the triumph of liberty
for ever more. "And the speaker gave the in-
formation concerning them, as follows.

These are they which came out of great
tribulation, and have washed their robes and
made them white in the blood of the Lamb.

Therefore they are before the throne of God
and serve him day and night in his Temple
and he that sitteth on the throne shall dwell
among them.

They shall hunger no more, neither thirst
any more; neither shall the sun light on them
or any heat.

For the Lamb which is in the midst of
the throne shall feed them, and shall lead them
unto living fountains of water; and God
shall wipe away all tears from their eyes. The
Union soldier deserves all this. But what a
correct description, does it convey, of the sol-
dier's condition, of toil and conflict, and suf-
ferings in this dreadful war. Hunger, thirst,
pain, exposure, suffering! But the one word
in the passage covers all. "Tribulation!"
These are they, which come out of great tribu-
lation!

Think of the wounded on the field, and in
the hospitals. Think of the prisoners, who
have died in Libby and Belle Isle. Tribula-
tion is the word. They have washed their
robes and made them white in the blood of
the Lamb. What does it mean? That like
Christ, they have sacrificed their lives for
others. And we will say seriously, and bold-
ly, that this innumerable company of patriot
soldiers, deserves all the provision which In-
finite Mercy and Justice, has made in their be-
half.

I will ask any Father, one even, who is
clothed in religious prejudice, and animated
by a sectarian spirit. Your son died in the
service of his country, which he entered as a
volunteer; he was found dead on the battle-
field, with his face to the foe, mangled and
bloody, scorched by the sulphurous fire.

He was cut off in the very prime of man-
hood, while life had many pleasures
in store for him. Long years of happiness
awaited him, in the circle of those who loved
him; but he sacrificed all at the demand of
his country, in the hour of her danger. Do
you think there is anything in the text, and
the language which exceeds it, that is too
good for that noble boy of yours? Do you
think there is anything there expressed,
that he does not deserve? Do you express,
that that your son, who died for his coun-
try, does not deserve what is here said to be
the condition of those who have gone through
great tribulation? You feel he deserves all
that and more. Sister is there anything here
too good for your brother? Widowed wife,
is there anything here too good for your hus-
band? Each will answer, no!—a thousand
times no! And no one will object to it, but
some pharisaic light, whose soul was never
stirred by one noble emotion, or lit up by a
spark of benevolence or gratitude.

These are they which come out of great
tribulation, and have washed their robes, and
made them white in the blood of the Saints.

This, is the provision, which the great
Father has made for the soldier of the Union,
who dies for his country, and the world.

Countless hosts of bright living, angels,
surround the dying on the battle-field, and in
tent, and in hospital and prison, and as they
are liberated from the fleshly tabernacle they
take them by the hand, or carry them in loving
arms, to a place of beauty and repose, in their
immortal home.

And not one is uncared for, or overlooked.
And they will wait with patience and joy,
the arrival of the loved ones of earth, and greet
them as they enter the new world of light, and
welcome them as sharers in the unending joys
of an immortal life.

FIDELITY.—Never forsake a friend.

When enemies gather around—when
sickness falls on the heart—when the
world is dark and cheerless—then
is the time to try true friendship.

They who turn from the scene of dis-
tress betray their hypocrisy and prove
that interest only moves them. If
you have a friend who loves you and
studies your interest and happiness,
be sure to sustain him in adversity.

Let him feel that his former kind-
ness is appreciated, and his love was
not thrown away. Real fidelity may
be rare, but it exists in the heart.

Who has not seen and felt its power?
They only deny its worth and power
who have never loved or labored to
make a friend happy.

The Copperhead State Conven-
tion is to be held at Columbus on the 3d
of March, to nominate a State ticket
and elect four delegates, at large, to
the Chicago Convention.

For the Gallipolis Journal.

Mr. Editor.—I am very happy to
hear that V. M. Firoz, is in the happy
land of freedom or freedom. You
say he was a Lawyer of this place. I
think he knew as much about law
as he did about the Confession of
Faith, when he asked the Minister,
what books that you are reading out
of Sir? This is the man that was
trying to be elected Elder, at that
time he did not know the Faith of his
own Church. I would like to know
if he is carrying Lincoln's coffin yet.
Poor fellows they were carrying Lin-
coln's coffin, but when they stooped
down and looked in behold he was not
there but risen, and gone to Washing-
ton, where he sits in judgment upon
all traitors, like V. M. Firoz, and all
other traitors.

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world, of the thousands of our patriot soldiers,
who sacrificed their lives in the great conflict
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dier's condition, of toil and conflict, and suf-
ferings in this dreadful war. Hunger, thirst,
pain, exposure, suffering! But the one word
in the passage covers all. "Tribulation!"
These are they, which come out of great tribu-
lation!

Think of the wounded on the field, and in
the hospitals. Think of the prisoners, who
have died in Libby and Belle Isle. Tribula-
tion is the word. They have washed their
robes and made them white in the blood of
the Lamb. What does it mean? That like
Christ, they have sacrificed their lives for
others. And we will say seriously, and bold-
ly, that this innumerable company of patriot
soldiers, deserves all the provision which In-
finite Mercy and Justice, has made in their be-
half.

I will ask any Father, one even, who is
clothed in religious prejudice, and animated
by a sectarian spirit. Your son died in the
service of his country, which he entered as a
volunteer; he